APPEAL TO THE SENSUAL IN THIS AGE OF WEALTH

Does Not Live by Bread Alone.

"Not Bread Alone," was the theme of At the Tabernacle Church yesterday Dr. Albert Hurlstone's sermon at Roberts morning the Rev. J. C. Christie preached at the Rev. E. E. Newbert gave the first of an interesting sermon delivered by the

Text. Deut. viii, 2. He said: the second reading of the law, a recapitu- the legal theory of religion, to whom God lation of the various precepts given by was a bookkeeper and paymaster, salva- aggressive energy is suspended; the minis-Moses as the lawgiver and leader of a tion a check or credit system, justice a po- ter sleeps in the pulpit; the hearer sleeps great nation, and the review of God's prov- liceman, iron duty the ideal, and heaven in the pew. Neither closes his eyes, but the has ruled the world. Intellectual progress being the author of suffering, as is too freidential dealings with His chosen and pe- an artificial pleasure ground, and the later mind is off upon the wings of the wind, and culiar people. Long before Kipling's day, Peter, who, in mellow years, held forth a while the man is literally awake, he is really Moses reminds his people of the great God of love as the crown of thought, a re- and truly asleep. Now, so long as men are truths embodied in the immortal 'Reces- | ligion that consisted of interior culture and | asleep in this moral sense, they do no good, sional. And thou shalt remember all the enthusiasm, a future that was resplendent they get no good, and they actually care for way which the Lord thy God led thee these | with character and tropical with spiritual | nothing. Souls may perish at his threshforty years in the wilderness, to humble fruits, a sense of duty that was both old; the ignorant may be unenlightened thee, and to prove thee, to know what was | prompted and swallowed up in the inspira- | the heathen may be unvisited; the poor and in thine heart, whether thou wouldst keep | tion of sympathy-between those two Pe- | the afflicted may be uncared for. But he His commandments or no. And He humbled thee, and suffered thee to hunger, and fed straight, even road, but of thorny and pre- Besides he is immovable to all appeals. thee with manna, that He might make cipitous travel. All our advance is not by ther know that man doth not live by bread | air line, as the bee's when loaded, but by alone, but by every word that proceedeth | earth line, up and down, smooth and stony, | ferent, and would rather slumber. This out of the mouth of the Lord doth man | flowery and prickly. We pay the toll or | slumbering spirit spreads itself over everylive. For the Lord bringeth thee into a we cannot journey along the coast by good land, a land of brooks of water, of fountains and depths that spring out of barley, and vines and ng trees, and pomegranates, a land of oil olive and honey; a land wherein thou shalt eat bread with- struggle as the condition of betterment. out scarceness, a land whose stones are Our hymnologies are mostly fatal in their full, then thou shalt bless the Lord thy truth for Israel, it is no less significant for truths by which men live. The American | wares must pay down the full sum or leave people are now in the midst of unparalleled prosperity and there are indications that many forget God who gives us power to was the simple result of the new ideas he get wealth, and beneath whose awful hand we hold domain over palm and pine.' | dreams, but dynamics. One class of ideas Honeysuckles ripened by the sun may for- may be called speculative, and, like mebid the sun to enter, and many who en- | teors or comets, unfortunately burn out joy the rich blessings of our glorious civili- to ashes long ere they touch the earth. zation forget that the Lord God is a sun Such speculations are foreign to the reand shield, and that no good thing will ligion of Jesus. The theologies that are He withhold from them that walk up- mere spidery webs of guess, or that were AGE OF PLEASURE.

"In this age of wealth and pleasure, plenty and luxury, when the sensual is appealed to so strongly, when the lust of the flesh and the pride of life threaten to undermine the richest treasures of characdoes not live by bread alone, but that it is skepticism blush to look at itself until God who giveth us richly all things to we reproduce the simple interpretations of "It is the beauty of the Bible that it recognizes the manifoldness of man's nature.

Not by bread alone does man live. He is strength, mind, heart, soul. The house of every man's life contains kitchen, study, parlor, oratory. Alas, some live only in the kitchen and allow the other chambers of life to be unoccupied. Some live only the intellectual life and neglect the body and all social and religious claims. Others live the butterfly life, thinking only of the parlor, to the neglect of the sterner duties of life, while yet others, thinking only of the spiritual, withdraw from the world to live an impracticable life of monasticism. We must not lose sight of the fact that man is animal, thinker, lover and saint. That Christianity seeks to develop the entire nature. It emphasizes both culture and

"Bread is the provision for man's physical nature. Man, as an animal, depends For this he has been taught to Man's need for bread has led much of the work of the world is simply to supply the children of men with food. Look at your well-provisioned table and see how many lands have been drawn from, how many hands have been employed, how many trains have been running, how many ships have sailed the seas from distant countries to supply you with the necessities of life. Bread corn has been given by God than regale their fancy or enchant their to us on the express stipulation that in the sweat of man's brow shall he eat bread. "The earth does not bring forth double ture two stalks of wheat are now made to grow where only one grew before, but an increasing population has kept pace with the increasing supply, and there is, after for Christianity cannot rest upon the inpointed out that it is not probable that there was ever a year and a half's supply of the first necessary of life at one time in the world, and that starvation, which is often within a day's march of countless multitudes of the human family, is once a year within a month of them all. In having year after year to sow and reap his fields, and in thus having his daily bread measured to him, and his daily bread only, man is taught in the most impressive way the solemn lesson of his entire dependence upon God. In the struggle for bread it is encouraging to note that commerce does more than secure to man food, shelter and clothing. It brings men together and discovers them to themselves. The charge brought by Ruskin against his countrymen was that, in piling up their national wealth, they had not sufficiently cared for the manhood of the toilers. "The great cry,' says he, 'that rises from all our manufacturing cities, louder than their furnace blast, is all in very deed for this-that we manufacture everything there except men; we blanch cotton and strengthen steel and refine sugar and shape pottery, but to brighten, to strengthen, to refine, or to form a single living spirit never enters into our

estimate of advantages. THE GREAT LESSON.

man is more than an animal; that he lives valleys must laugh as they are covered with

"Not bread alone, but truth for the intelguage into a literature, with its tales, its epic, its lyric, its tragedy. He has his literature of science, political economy, psycholegy, history, fiction, travel, theology and devotion. The mere search for truth is not sufficient. He cries, 'Give me a great truth

that I may live on it.' "Not bread alone; man needs righteousrealize the purpose for which the earth was created. 'Beauty high, heaven born and refreshing is drawn into all relations and thrown around all the institutions of life. It reduces friction, adds good cheer, smooths rough places, hangs the bow of hope in the dark clouds.' God loves beauty. shall presently 'see the King in His beauty.' life with endurance, stability and power. It glory, it is the witness of every friendship, of every beautiful family, of every powerful church and of every great society. Love | persecuted and oppressed; it is a heaven of builds the hospitals, the asylums. Love congenial climate, where every aspiration links the whole world into a common of his cultured being finds satisfaction and brotherhood. Love saves to serve. The sum | scope. of God's words by which man lives is this: "Thou shalt love the Lord thy God with all i thy soul and mind and strength, and thy neighbor as thyself.' Not bread alone, But animal, thinker, lover, saint, that man | Bible's masterpleces. Why quote Peter at | is, he needs every word that proceeds from thirty when at sixty he touches a higher largely according to this ideal: 'As a man Ged to sustain his God-like nature. Man's immortal spirit demands religion, immortality and God in Christ to satisfy and more authoritative in the plenitude of his being to his rightful place in creation. To powers than in those early nascent years, the outward temple. We gradually but meet this demand Christ came, saying, 'I am the bread of life, and, again, I am the when life was breezy enough, but, perhaps, surely become like that which we admire. way, the truth and the life.' 'I am come raw or ragged in view.

COLORED MEETINGS IN TOMLINSON HALL

abundantly.

music for both of yesterday's services. | where."

PETER'S PHILOSOPHY SUBJECT OF SERMON

Cumming Smith, of the Tabernacle Church.

"In the book of Deuteronomy we have "Between the Peter who was reared in I Thess., v. 6. He said: ters there stretched a long distance, not of cares little for them as they care for him. macadamized thoroughfare.

valleys and hills; a land of wheat and discover a continuous transformation through a stormy and tumultuous career. There is no evolution that does not involve fron, and out of whose hills thou mayest | sweet-scented suggestions about the facildig brass. When thou hast eaten and art | ities of spiritual conquests. The prayer meeting full and tranquillity ofttimes decoy God for the good land which he hath given unwatchful souls into the idyllic notion thee. Beware that thou forget not the that religious power and vigor are an easy away to Doubting Castle and mauls him Lord thy God. in not keeping His com- purchase. But it is a ruinous fancy. Mermandments. But thou shall remember the chants may advertise clearance sales and Lord thy God, for it is He that giveth thee | slaughtered prices to capture the strolling | round and round his heart and sting him to power to get wealth. This was a great crowd, but heaven never announces a reduction of figures. It is a one-price and us. It is one of those great and eternal high-price store. He who wins the best

> "Now, the revolution wrought in Peter had espoused. To him ideas were not fabricated of pagan ideas of justice and penalty, woven into the pure, pearly teachings of Jesus-such elaborate creeds are adulterous like watered or bacterial milk or fruit. They are illegitimate births. To distinguish between these colossal, accumulated systems bequeathed to us from defective ages and the original words of the Master is the prime duty of the church. We will never drive out atheism or make Jesus as they fell white as the new fallen snow, and not yet soiled with the thick soot and smoke and footprint of human ambition. And one simple test is at our hand. If an idea never quickens to duty, if a creed, however hoary and wild with centuries, does not provoke to nobler, completer life, then assign that barren idea to the dusty garret. It is not born of God. It is a mere piece of bric-a-brac or a fossil for a museum. How many such fruitless ideas Christians carry and christen with a solemn-sounding name that hides ignorance, and then, with those harsh, magesterial ideas as standards, condemn their fellow-Christians who see no life-giving quality in them. A sunbeam pierces a diamond, but does not change it. A sunbeam enters the sensitive plant and is vivific, reproductive and transforming. Truths enter

men to reorganize them. THE NEW TESTAMENT. "The New Testament never toys or sports with ideas. They are terrible. They deto the establishment of commerce. How | termine destinies. 'As a man thinks so is he.' Jesus planted truths in the disciples as the gardener plants seeds or slips. The apostles absorbed from the Master planations of God's temperament and passionate purpose of the divine government and human responsibility that did more intellects as a play bill does, that went farther than such leisurely or amorous ocharvests. By the improvements in agricul- cupations and penetrated their moral natures and begot a tireless ambition for practical holiness. Therefore the argument tellectual symmetry or harmony of its truths because our very sense of symmetry requires more refinement and nobility and our very standards of logical accuracy are very fallible and fickle through the ages. The final argument is this, that when you impart the ideas of Jesus into any man's life that life slowly yields to their charm and wooing influence and rises in the scale; and when you plant the truths of Jesus in foreign empire and allow them time to take deep root you are greeted with evidence of their divine influence in the transforming of heathen life and civic relations. It is the logic not of intellect, but of experience; not of the subtle classroom or loister, where it is easy to prove and then disprove, but of open history and unquestioned experiment. Europe is the argu-

ment; America is the argument. The difference between the civilizations of the Orient and the Occident; the difference between Peking and Baltimore or Philadelphia; the difference between fron-gloved despotisms and equitable republicanism; the lifference between veiled zenanas or narems and the spotlessness of English the difference between slaves ground down and ill paid and scourged in specting workingmen in a free country. These are the tests of a true creed. The "We need to learn this great lesson that courtroom is history and long ranges of it. Breathe an Evening Blessing." Now, then, Peter, in the autumnal beauty of his mature manhood describes a not by bread alone; that that country is the Christian as a temple of sovereign ideas, richest which nourishes the greatest num- as a partaker of the divine nature through ber of noble and happy human beings. So | trial well borne and afflictions well weathlong as men live by bread the far-away ered. He descends to specific virtues as blossoming out of these freshening fertile the gold of God, and the shouts of His ideas; love, valor, temperance, godliness, happy multitudes ring out as they joy in the | charity, patience. Then the development of these governing qualities escorts a man's soul into the imperial kingdom. It is not lect. Man must have ideas. So he weaves some external passport nor is it a slavish his alphabet into a language and his lan- clinging to some orthodox theory. It is an internal culture. It is a life like God's life. The abundant entrance into any condition attuned to the genius of our America.

whose gateway demands intellectual or spiritual qualifications is clear enough. No man, for example, has an abundant entrance into our America unless he is fully "A poor Italian, encumbered with selness for his moral nature and beauty for fish traditions, clogged with base heredities, his aesthetic nature. Beauty, like truth reared in an atmosphere of covert villainy and law, looks beyond itself. It helps us to or treachery-such a poor unfortunate may drift to our shores and mix up with the sweltering hordes of lower New York. He Richmond, Ind., delivered a sermon on the was dedicated yesterday morning. The has stolen in unawares. Unfit thousands "Silent Building of Character." He took church has been closed for some time while thus smuggle themselves in annually and menace the government of our seething cities. He has entered in, but there is no 17. In part, he said abundant entrance. Let us single out an-God is beautiful, and the promise to us that | other and opposite sample. Here is a lofty If we live according to life's noble ideals we German or Dane, who was cradled on the heights of freedom, who drew in truth from I explored. With lighted candles we went versity, preached the sermon and conducted Man is also lover. He needs for love his his mother's breast, whose caste of thought social and spiritual nature. Love endows has been popular, who has dared to strike out alone from ruling ideas surging around safeguards character, it shields life's most his youth and who has learned to love a of stone almost ready to be taken from short one. He told of the educational work America become a fact and a feature of intimate relationship, it holds society to republican system, who, thus equipped, the quarry. It seemed as though the work- of the church in sending missionaries gether with bonds that none can break, crosses the sea and dwells in our land, Love builds man's home. It is the witness, and every year his love and veneration of every individual character that has any for our people increase-for such a type | would return to-morrow and complete the | countries. He also spoke of the work done there is abundant entrance. To him America is not a mere haven, as it is to the

PICTURE OF HEAVEN.

"Now, this is the picture of heaven that Peter hung up in the art gallery of the

that ye might have life, and have it more "Many sincere preachers unintentionally harass easy-going pewholders by some statements, and after the sermon these irritated parishioners go to the druggist for he knows her and triumphs through her. some soothing potation. But no pill or If any man willeth to do His will, he shall powder can soothe! A Sunday afternoon know of the teaching. Christ says use snooze fails to soothe! The rush of trade this power of self-direction toward the will Two meetings of colored people of Indian- falls to soothe! The next prayer meeting of God. Greatest works often proceed in fails to soothe! The nerve cure and faith | silence. The great forces of gravitation, apolis crowded Tomlinson Hall yesterday, cure cannot soothe! The case is touching the flow of tides and the growth of vegetaone held at 3 o'clock in the afternoon and in the extreme. But it is inevitable. In the clin are striking illustrations. Noise and the other at 7:20 o'clock last evening. These long run those who lag behind and step demonstration are not essential evidences slow have no right to delay the vanguard, of life or progress. The quiet, saintly life meetings were addressed by Mrs. Lena New interpretations must come and will of genuine Christians is more forceful than Mason, a colored evangelist who has been come. The love of God in Christ must any words they can utter. conducting a series of revival meetings flower out into more fragrant and luxuriant | Some temple every one must rear. How at Ailen Chapet, drawing crowds that were forms, and the hope of heaven must be much every one needs in those inner quartoo large to be accommodated in that church. | chastened with the idea of developing char- ries, the cleansing of Christ's forgiveness, The Allen Chapel choir furnished the acter as its guarantee and symbol every- the strength of His abiding presence, and

WHEN CHRISTIANS SLEEP ENERGY IS SUSPENDED

Subject "The Sleep of Insensibility."

"The Sleep of Insensibility" was the topic At All Souls' Unitarian Church yesterday "The Moral of Pain" was the subject of

"He professes to be a servant of Christ, but he does not serve Him, for he is indifthing else. He does not enjoy the word; its texts are meaningless and commonplace "If you trace the history of Peter you to him. He does not wait on the preached word with much heart and perhaps as selmeeting he goes away without wrestling with the angel of mercy.

"When a Christian falls asleep he may be be near. He lays himself open to the devil; he lies down and fulls asleep on the en-chanted ground till Giant Despair hauls him with his iron club. He lays himself open to evil passions, which like serpents twine the quick. So while professors are asleep they raise no cry for the living bread, for they have no sense of hunger. Besides, they magine they were anything but asleep. People can talk and walk in their sleep, and may be asleep. "It is easy to send a man asleep with the

what one believes, of course he falls com- Unitarians came into conflict had no ray of in and by the presence of wrong in the fortably asleep and feels no trouble at all in the matter of religion. "Another cause is too gretrinsically right may become the means of bringing on this deep sleep of the soul Everyone knows that there is something he likes exceedingly, and that if he were to give full swing to his liking it might become minating and enslaving passion. Another cause is spiritual pride. Let a man get proud of his spiritual condition and that

will soon send him asleep. "The one hope of those who are suffering from the sleep of spiritual insensibility is the apostle's admonition: 'Awake.' Open the eyes and let in the light. Open them to God's word-to God in His word, to God in His works, but above all, to God in the conscience; awake to the realities of the natural and spiritual life; awake to duty awake to the work of life. Awake while your head is clear and your heart is tender and your hope is not dulled by the experi- historic times, to something like scientific ence of failure.

"Soon the awakening must come. There are sometimes sad awakenings from sleep in this world. It is sad to dream by night, view, religion begins a new era with a of vanished joys, to revisit old scenes, and dwell once more among the unforgotten forms of the dead, and to awake with the morning light to the aching sense of our loneliness again. It is very sad for the poor criminal, dreaming of home and innocence and happy days, to awake to the ends which gave rise to the body of Chrishorrors of the execution morning. 'But far more awful than any awakening which earth's daybreak brings, shall be the awaking of self-deluded souls when they have no place in the present. They are are roused from the dream of life to meet a forgotten God in judgment!

LARGE CROWD IS DRAWN TO GRAND OPERA HOUSE

Sermon by the Rev. T. J. Villers and a Special Song Service.

"Christ, Our Sympathetic Brother," was First Baptist Church in the Grand Opera House, last night. Taking his text from Hebrews ii, 11 to 18 verses, the preacher dwelt upon the sympathy of Christ. He said that Christ has established a common fatherhood for all, taking our common natures and having the same common experience with all of us, in His efforts to shape our lives in the right direction "By His coming." the preacher said, "He has delivered us from fear. He ministers to us and through all His loving sympathy and kindness are apparent. As a mother, heeding the cry of her needy, suffering or imperiled child, runs to help the loved one, so He heeds our cry and hastens to assist us." A special song service was arranged for last night and the theater was crowded. Every seat on the lower floor and in the to stand. One of the prettiest things of the evening was the alto solo, "O Divine Redeemer." with a violin obligato by Mrs. pagan markets and independent, self-re- Myrtle Lewis Cameron. The anthem. "Lord. We Pray Thee," by Roberts, was sung by the choir. The quartet choir sang "Savior | man and God and the future take pos-

IMPORTANT FACTOR IN CHARACTER BUILDING

Demonstration Not Necessary to Christian Growth.

At the First Friends' Church yesterday morning the Rev. Ellwood O. Ellis, of wood M E. Church, on Station street, his text from I Kings vi. 7, and John vii. extensive improvements were being made.

stone quarry, which, about three years ago, into the cavernous depths and saw great the dedicatory services. He took his text quantities of stone chips and huge blocks from Isaiah xxxv, 8-10. His sermon was a and the Florence Chittendon homes of men had been there but yesterday and among the ignorant natives of far-away blocks that had been almost made ready in this country among the poor for use. Here is where the stone was prepared for Solomon's temple, and every block was here shaped for its place in the of rebuilding the church. The cost of imbuilding, so there was no sound of the hammer in shaping it at the temple. "It is a signal illustration of a great principle of life. There is a hidden realm in each heart where life is chiefly shaped. In the imagination lies the ideal of char-The external temple is determined chord? Any man inspired or uninspired is thinketh in his heart, so is he.' The affections is another realm of this silent building. What one loves most will affect The will is yet another department of our stlent building. We really choose the blocks that enter into our temple. Will is the power of self-direction and has large room in the building of character. In proportion as man sets his will with nature

the magnetic forces of His love."

UNITARIAN PROTEST AGAINST ORTHODOXY

rianism as a Thought Movement and Religious Advance."

Park M. E. Church yesterday morning. pastor, preached on "Peter's Philosophy of the West Washington-street Presbyterian two sermons upon "Unitarianism as a Rev. Joshua Stansfield, of the Meridian-Church, yesterday morning. His text was | Thought Movement and a Religious Ad- street M. E. Church at the morning service vance." He said in part: "The church yesterday. Dr. Stansfield said in part: "When Christians sleep, all missionary or | throughout history has feared reason; it has | "For the past two weeks we have confeared science; it has feared a fact. Dogma has been slow, but the stream of thought, quently assumed or stated, He is rather enlarging as it flows, never turns back. And were I asked to define Unitarianism, I world's intellectual advance. Unitarianism ers and educators led. The new faith took to His children and is with them to comthe form of thought, expressed itself in has taken rank as a philosophy of religion. Its prophets have been widely read; English not in a limited, narrow, sacriological and American literature has drunk at its springs; philanthropy has gone to it for dom as he can. If he comes to the prayer alms. I make no apology for the historic has not distanced God from us, but rather Unitarian protest against orthodoxy, It had brought Him near us, for 'God sent not its source in the best New England culture all unconscious of danger, but danger may of fifty and one hundred years ago. Mind | saved. and heart arose in rebellion. The free spirit of man started for something better. There was a break with the mockery of form and sermons: 'Doctor, I wish that you might test against Calvinism has helped to clear a may be doing much that might make people have surveyed the celestial railroads and to have reported to an age of fear that no so may professors; they may have fine dreams and grand projects and after all they have sworn by the innocence of babyhood. So life seems to be conditioned upon the chloroform of bad doctrine. If a man makes up his mind that it does not matter | universe. The Calvinism with which early nd absorbing beauty. It denied the humanity of the popular and supposedly scientific view of gives way to hope. A new joy has come sible to be absorbed even in lawful things | into life. Death is free from its worst fears. him are beneficent nature forces. He sees tate his destiny from a new vantage ground. In all this change of attitude, largely consequent upon the advent of science and the new spirit of the age. Unitarianism has played an important part. And to-day it stands for the forces of intellect that are emancipating the world from remaining

> RADICAL REVOLUTION. "To-day we are facing the most radical revolution in religious history. We are in the midst of the transition of thought from crude first beginnings, heritage of preconclusions. The old thinking for what it is worth, with a new motive, a new point of wealth of material for the grandest faith the world has known. Myth cannot long tory. The cosmic fancies and golden legtian belief are everywhere, within the realm of knowledge, meeting denial. These survivals of a darkened past. Early man is a child in the lap of nature, neither keenly feels the universe. He tries to explain it. He sees the lightning play and by day the heavens teach him the language of fear and hope. But this man does not know causes; he has no law. The next grand division is dualism. More highly cultured man tries to explain the universe on the assumption of two ruling wills. Still there is no law; science is many centuries away. Such was the crude philosophy, whether its source be Hebrew or Persian, which profoundly influenced Christian thinking at the beginning of the Christian era, and which to-day lingers half forgotten Rev. Thomas Villers at the meeting of the | in many creeds. The atonement has its place in Christian mythology and pagan legend. It stands or falls with the old dualistic theory of the universe. And apart from the poor philosophy and bad science upon which it is erected, the atonement is immoral. It belongs to the brutal ages, and can have no real part in the ethical splendor of modern thinking. It is a blot on any religious system which embodies it. The atonement is immoral because it would give something for nothtion to a fundamental moral law. It is immoral because it provides an easy moral makeshift for the obligations of the soul. It is immoral because it would make one man die for another. In the moral life every man must die for himself. The individual soul must tread the wine press alone. But much of night is gone. The dawn is spreading fast. The great fears are behind. Ahead is promise. The old dualistic world theory, which has worked

BRIGHTWOOD CHURCH

so much harm, has been fought into its

last ditch, and better thoughts of life and

Rev. Ellis Thinks that Noise and Sermon Is Preached by the Rev. Hilary Gobin, of De Pauw University.

TELLS OF VISIT ABROAD COST OF THE BUILDING

With appropriate ceremonies the Bright-The interior was redecorated and improve-"Under the city of Jerusalem is a great ments made in the seating arrangements.

> E. W. Titus, chairman of the building committee of the church, told of the work proving the church was nearly \$4,400, and,

> with \$2,000 in the treasury, subscriptions were solicited from the members of the congregation. In a short time the sum needed to pay the contractors was raised, the members of the Ladies' Aid Society pledging \$500. Dr. B. A. Brown and Dr. W. C. Engle also spoke. A mass meeting was held in the church yesterday afternoon. The Rev. E. Wesley Halpenny, superintendent of the State Sunday-school Association, told of the work in the schools throughout the State. An effort is now being made by the association to grade the Sunday schools the same as the public schools are graded. The plan is being tried at Central-avenue M. E. is giving satisfaction. The plan will be

Engles' Memorial Service.

Brightwood Church in a short time.

Evangelistic services, conducted by Dr.

The Eagles will hold their first memorial at 2 o'clock on Sunday, Feb. 7, at English's

wheat, corn and rice.

Rev. Albert Hurlstone Says Man Interesting Discourse by Rev. J. Rev. J. C. Christie Has for His Rev. Newbert Discusses "Unita- "The Moral of Pain" Discussed by Rev. Joshua Stansfield, of Meridian-Street Church.

sidered the subject, 'Does God Send Suffering? and have seen that, instead of God the God of all grace and comfort, and that, while suffering is the outcome of sin, that could do no better than to point to the God's law, yet that law is essentially moral and beneficient, and it is not, therefore, changed to meet the sad facts of human began as a thought movement. Cool think- | sin, but rather the infinite God comes nearer fort, to strengthen, to purify, to save, even in and through the sad results of violated literature, and had its seat where ducation law, so that 'where sin has abounded grace and intelligence were enthroned. It rightly | did much more abound.' It is this great truth of Scripture which shall be our text this morning, and I desire to use the words sense, but in their widest and, indeed, their most primary meaning, for it is the glory of the Christian revelation that human sin His own in the world to condemn the world. but that the world through Him might be

"One of the most thoughtful members of this church said to me two Sundays ago, when I preached the first of this series of have preached another sermon before these of my brother being that if God is the uitiway in this fair world for the more glad- mate cause of life, then, at least, he may some journey of man. It is something to potentially be considered as the author of sin, as the capacity therefor was His own gift to the race, and that in life, as we now know it, sin and suffering have a large and tracks lead to hell. It counts for much to | important part in the development of charto have built on the instincts of mother- presence or fact of sin. As we now know the graces of the spirit such as patience, hope, no line of poetry, not a glimmer of | world. Now, this is becoming to be a very that this view alone comports with the evoless, stoutly denied by many. But, however that may be, the scriptural teaching does seem to be that sin is a force in life for which man is personally and consciously responsible. It is the result of wrong choices, and the power to choose is not immoral, but essentially moral and high. The power to do well is the glory of man, but the manner of his choosing and willing may be his shame. So that sin is regarded in the Scriptures, and in the general moral sense of the race, as man's own act, a new force in life, created my man, not by God. But the teaching of the Scripture is that, notwithstanding this new fact and force of sin and consequent suffering. God has not left the race to itself, but that 'where sin abounded grace did much more abound,' and in the person of His Son. Jesus Christ, the divine life is as real in our race from redemptive purposes through the second Adam as are sin and guilt through the first. God is, therefore, in this world of sin and suffering, not miraculously to avert the consequences of wrong, but rather to take them and use them by the gracious influence of His spirit in the lives of his children to highest and holiest ends. Hence, there is a moral aspect of the question which may be exceedingly suggestive and

ESSENTIAL TO LIFE. are more than either accidental or incito the life that is worth living. It is comheredity or to human carelessness most of the sufferings of life. A railroad employe is kept too long hours in his signal box; wearied and weak, he drops asleep while hears the roll of the thunder. By night and on duty; and a child, not yet born, suffers for a lifetime. Indeed, a thousand varying incidents might be cited; and in every one seems to do nothing.' But we must bring ourselves to know that God is not prodiga of miracles to avert catastrophes. He rather sanctifies them. So that blindness in a Bunyan, a Milton, a Havergal, and sorin a Bunyan, a Milton, a Havergal, and sorrow in a Beethoven and hundreds of others may give us the finest of poetry, of music and of art. Pain in human life is not malevolent, but beneficent. In the physical life there are only two periods where there is no pain-in perfect health health, not to have pain, suffering, weakness would mean swift death; in mortification there is no pain, but the absence of it ominous. In the social realms pains in the body politic are not alone the evidence of its life, but also of its hope. Pain is In the moral realm also we all know its George Elliott speaks of an advanced culture which gives a keen sensitiveness and susceptibility to pain. It is the good man who is most pained by the wrongs of life. Sin and wrong are soon sensed by the truly cultured; and pain is thus more a sign of life than a harbinger of death. Pain is both a protest and a proprecy: A protest of the wrong and a prophecy of a higher life here and hereafter, for it is noteworthy that in the apocalypse vision of heaven we are told that in the glorified life there is 'no more

'Again, pain and suffering generate sympathy with and thought for others. The limitations of perfect, or even excellent health, are often more than we think of. Good nealth, freedom from disease or loss, seems to make men hard, indifferent, selfcentered. It is suffering, pain, loss, trial, which usually develop and display the finer traits. There is reason to think that without the sad reverses, surprises and sorrows of human experience, this world would be the hardest, coldest, dreariest of places, intolerable, indeed. Nearly all our benevolent institutions have been founded and fostered by stricken, sad, suffering, yet sanctified souls. The finest windows we have in this beautiful church are the gift of grief-touched lives. The moral aristocracy of the world from Jesus onward have been 'men of sorrows and acquainted with grief.' A successful and wealthy business man is waiting to welcome a beloved daughter on her return from Europe, but she dies at sea. Instead of ushering into society a cultured maiden, polished and burnished with the best that the wealth of America and Europe could give, he finally pours tears of paternal sorrow over the precious remains of his dead. But those tears cleanse the lenses of life, and with enriched vision and a wider horizon he sees the heart-breaking sorrows of The Rev. Hilary Gobin, of De Pauw Uni- thousands of American girls who under the cruelties of lustful society are homeless, if not lost; immediately heartstrings are opened; purse strings also are loosened. our Christian civilization. Suffering calls out the best that is in us. A wealthy lady buries her six-year-old girl. She hears later of a neighbor's washerwoman who has just lost her little girl. All castes and other distinctions are forgotten, and she bastens to visit her friend. Sorrow and is the only bond which belts the world. In the march of civilization sacrifice and sufbol of the greatest civilizing power the and crime. A boy, brought up under the world has yet known is a cross."

> REV. COLLINS TELLS OF TRIP TO EUROPE

A large number of members of the Indianapolis Lodge of Elks and their friends asembled in the lodge rooms on Maryland street last night to hear an illustrated lec-Church, Superintendent Halpenny said, and ture by the Rev. E. Collins, chaplain of the bauchery and sin. Detroit Lodge of Elks, on his "Impressions ntroduced in the Sunday school of the Gobin, were held last night, A special musical programme was rendered by the

Ladies' Auxiliary Social.

Union, No. 1, will give a social at the Propviacum Thursday evening, Feb. 4, from 8 Mrs. Austin's famous Pancake Flour, and friends will be free, Refreshments will spiring. It rises to the force of expulsion made from the three great staffs of life; | be served. An interesting programme has and inspiration. This is the world's hope | business; facilities second to none. william been arranged.

SORROW MAKES FOR THE TRUE FRATERNALISM Uncle Sam Has Dyspepsia

SPIRITUAL NEEDS ONE PICTURE OF HEAVEN AN AWFUL AWAKENING FACING A REVOLUTION RESULT OF SUFFERING Stuart's Dyspepsia Tablets Are a Positive and Permanent Cure for the National Disease.

tious food and drink. We overtax the digestive apparatus to such an extent that it glomerate mass of half-chewed, undigested material lies in the stomach until it rots, causing the formation of acids, gases and ptomaines which produce the painful condi-

tion which we know as dyspepsia.



and, in fact, every one engaged in sedent-

vegetables, with a moderate meat allowance, are much more healthful than a Only men engaged in severe outdoor manual labor can live on a heavy meat diet and

It is a well-established truth that nine-

As a people we eat too much and the | breaking down of the digestion. A weak wrong kind of food. Because it tastes good stomach weakens and impoverishes the syswe crowd the stomach with rich, unnutri- | tem, making it easy for disease to gain a

refuses to perform its duty and a con- disease, liver trouble or a weak heart and nervous system as long as the digestion is good and the stomach able to assimilate plenty of wholesome food. Thousands have some form of stomach trouble and do not know it. They ascribe the headache, the langour, nervousness, insomnia, palpitation, constipation and similar symptoms to some other cause than the

> track and the heart trouble, lung trouble, liver disease or nervous debility will rapidly Nothing is more certain than that the use of so-called tonics, stimulants and meutcines, which depend upon alcohol for their

true one. Get your digestion on the right

effect, is injurious to health in the long Many liquid patent medicines derive their effect entirely from the alcohol they con-

Alcohol and medicines containing it are temporary stimulants and not in any sense a true tonic. In fact, it is doubtful if any medicine or drag is a real tonic. A true tonic is something which will renew, replenish, build up the exhausted neryous system and wasted tissues of the body; something that will enrich the blood and endow it with the proper proportions of red and white corpuscles which prevent or destroy disease germs. This is what a real tenic should do and no drug or alcoholic stimulant will do it. The only true tonic in nature is whole-

some food thoroughly digested. Every particle of nervous energy, every minute muscle, fiber and drop of blood is created daily from the food we digest. The mere eating of food has little to do with the repair of waste tissue, but the perfect digestion of the food caten has

everything to do with it. The reason so few people have perfect digestion is because from wrong habits of living the stomach has gradually lost the power to secrete the gastric juice, peptones To cure indigestion and stomach troubles it is necessary to take after meals some harmless preparation which will supply the natural peotone and diastase which every weak stomach lacks, and probably the best preparation of this character is Stuart's Dyspepsia Tablets, which may be found in every drug store and which contain in

pleasant, palatable form the wholesome peptone and diastase which nature requires for prompt digestion. One or two of these excellent tablets taken after meals will prevent souring, fermentation and acidity and insure complete digestion and assimilation Stuart's Dyspepsia Tablets are as equally valuable for little children as for adults, as they contain nothing harmful or stimu-

lating, but only the natural digestives. One of Stnart's Dyspepsia Tablets will digest 1,800 grains of meat, eggs or other wholesome food, and they are in every sense a genuine tonic because they bring about in the only natural way a restorative of nerve power, a building up of lost tissue and appetite, in the only way it can be done by the digestion and assimilation of wholesome food. The root of the matter is this, the di gestive elements contained in Stuart's Dyspensia Tablets will digest the food, give the

overworked stomach a chance to recuperate, and the nerves and whole system receive the nourishment which can only come from food; stimulants, and nerve tonics never give real strength, they give a fictitions strength, invariably followed by reac-Every drop of blood, every nerve and tissue is manufactured from our daily food, and if you can insure its prompt action and complete digestion by the regular use of so good and wholesome a remedy as ary or indoor occupations, grains, milk and | Stuart's Dyspepsia Tablets, you will have no need of nerve tonics and sanitariums. Although Stuart's Dyspepsia Tablets have been in the market only a few years yet probably every druggist in the United States, Canada and Great Britain, now sells them and considers them the most popular and successful of any preparatenths of all diseases originate with a tion for stomach trouble

TEXT FOR A SERMON

Interesting Talk at the Y. M. C. A.

UNIQUE LESSON DRAWN TO OBEY IS PROGRESS

Before the Y. M. C. A. yesterday afternoon Rev. H. W. Kellogg, pastor of Centralavenue M. E. Church, talked on "The Call | Harry Bunt, at the Plymouth Church, yes-

"This is the title of a book recently pub-, It is a strong story. Dog nature is well their return, finding no place on which to exhibited, possibly a little exagerated, but surely presented by a master. To the rest their feet or bringing an office leaf, hapthat we cannot afford to pass, and it will in the ark of antiquated customs, dogma serve me to-day for a parable, I do not know the author's intent, but surely he and creeds, who have gone forth to discover teaches what is known in science as the a place in which to rest their faith. They reversal of type in a most impressive man- do not care longer to remain in the ark, but ner. The hero dog, a Newfoundland-Shepbetrayed by a miserable fellow and sold place upon which to rest. from the free life of a sunny California ranch into the Alaskan Klondyke rush. He was subjected to all manner of abuse, and exposed to the hardships of that terrible he is looking, who has left the ark. Here is country. He was obliged to adapt himseif to the wild customs of dog life in sleeping under the snow and eating what he could get from the rest of the dogs. He was made a part of a dog team and subjected to wearying and wearing toil. The experience is called by the author 'the law of club and fang.' He learned the cunning methods of the native dogs, only a little removed from the wolf, through sad experiences that tore his flesh and kept him | we find the ground of Jesus' approval, and n perpetual suffering. He wanted to meet these miserable fellows in open battle but they would not fight that way. But he came to master them through their own deceitful methods, and vanquished the last of them in one final and bloody battle.

"He fell into the hands of one Hal, an inexperienced, brutal, bigoted monster, and nearly perished under his rule. It was at the mouth of White river on the route to Dawson, a trial he had often made, that he met his deliverer, in one Thornton, who befriended him from the abuses of his wicked master and by kindness nourished him back to life. He soon gained his old strength and beauty. There sprang up an attachment, under the inspiration of which he became a hero. Twice he saved the life of his master, even venturing his own, and was himself rescued at the point of death. These incidents are thrilling, and afford an opportunity for the genious of the author. The lesson I would have you learn is suffering make the truest fraternalism of that the remnant of that old nature within evermore is it the mission of the Holy Sympathy, usually born of sorrow, us that still responds to the call of the wild, that seems to pass so easily and quickly retracing the pathway of our fering have been the order, and the sym- civilization back to the ages of brutality all progression in moral and spiritual apmost refining influences of this age, blessed with the joy and kindness of the best of homes, will in a few years reverse it all, prehended destroy it all, and become a brute. Touching noses with beastly habits will change him to the vilest beast, unfit for association with the decent. This is not theory, not book incidents, but severe experience | for that is the only test, that may be seen on almost any street in this and every city of our land. And it in nature or man think of him whose conhas seemed to me sometimes that those ceptions come from the highest manifestafrom our most favorable homes are the | tion in Christ? Many call it following mythis ones to sink to the deepest depths of de- and superstitions; but the sincere and true

of the Cities of Europe" which he has visit- | voices that come to us from the baser sel. | Him? If so, Jesus approves his faith; shall ed. Dr. Collins, who is a native of Ger- Paul, in advanced age, was fearful that he not we? It, therefore, marks the critical many, has made nine trips to his fatherland | might some time become a castaway, and | fact of every religious life, as it did with and has made a close study and taken he felt the need of keeping a tight mastery Paul, 'Wherefore I was not disobedient to many views of the different scenes in Ger- over his body. The one link to the better the heavenly vision. How practical them life was 'the love of a man.' Love is the is this approval of Jesus, calling us away redeeming force of life. Cherish it and we | from the nature and form of this vision and are safe; despise it and we are gone. It | laying the emphasis upon our attitude tomay be expressed in a mother, the purest | ward it. Wherefore let us not be disobe-The Ladies' Auxiliary of Typographical earthly form, or a sister, or a brother or | dient to the heavenly vision from whatever father. Whatever it is, and however it | source it may come, and our faith will find takes hold of us, let it have full force, approval in heaven, if not on earth, But highest of all is its influence in the to 12. Admission to printers, their families man Jesus. Here it is divine, pure and inand life."

OBEDIENCE IS FAITH APPROVED BY HEAVEN

and perfect sickness. In the absence of Rev. H. W. Kellogg Delivers an Rev. Blount Says that God in Nature Is Not a Superstition, but Belief in Divinity.

"The Faith Approved by Jesus," was the subject of the sermon delivered by the Rev. terday morning. He said in part:

"The faith approved by Jesus; the sendlished that has justly had a wide reading. | ing forth of the doves from the ark and moralist it has a lesson in degeneration pily illustrates the situation of many weary herd, large and beautiful of his kind, was are still flying about not having found a

"The value of the incident of the centurion is that it brings before us that for which a case of faith which received the approval of Jesus without qualification.

"It is clear that approval was not given because of any intellectual conceptions held by the centurion. He had no conception of God as the Father, or Jesus as the Son of God. But so far as he apprehended Him. he obeyed, trustfully translating his vision in character and conduct. Here alone can we are led to the conclusion that the faith which Jesus approves is obedience to God in whatever form apprehended by us. "Jesus bases this upon three great principles. That religion is adapted to the stage of devlopment of the individual or the race. In the New Hebrides their religion is found. to be nature worship. Still other races were capable of seeing in man their highest conception. Still later, after centuries of the development of the law, men see in Christtheir highest conception of God. Always. Jesus presented His thought to men according to the degree of their capacity, for 'he knoweth what was in men. "God's manifestations of himself are niso progressive. This is too often ignored, and it leaves the developing man to evolve his

own conceptions of the ideal, while, in fact, there is progressive manifestation of the ideal as well as progressive realization of it. God manifests himself in all His creation, nature, man, art, Christ chiefly, and Spirit, to make real to men the concrete manifestation of the Ideal in the world. "Finally, the great principle upon which prehension is based, and likewise which determines one's faith, approved or otherwise, is obedience to God in whatever form an-

"How shall one who sees God in Chalst think of one who sees Him in nature only? He must look behind the form and discern there whether he is obedient to his vision,

"Or how shall one who sees Him only soul will look beyond all this and inquire, "We all of us need to fear the soliciting Is he obedient to God as he apprehends

The Union National Bank solicits your

J. Richards, president.